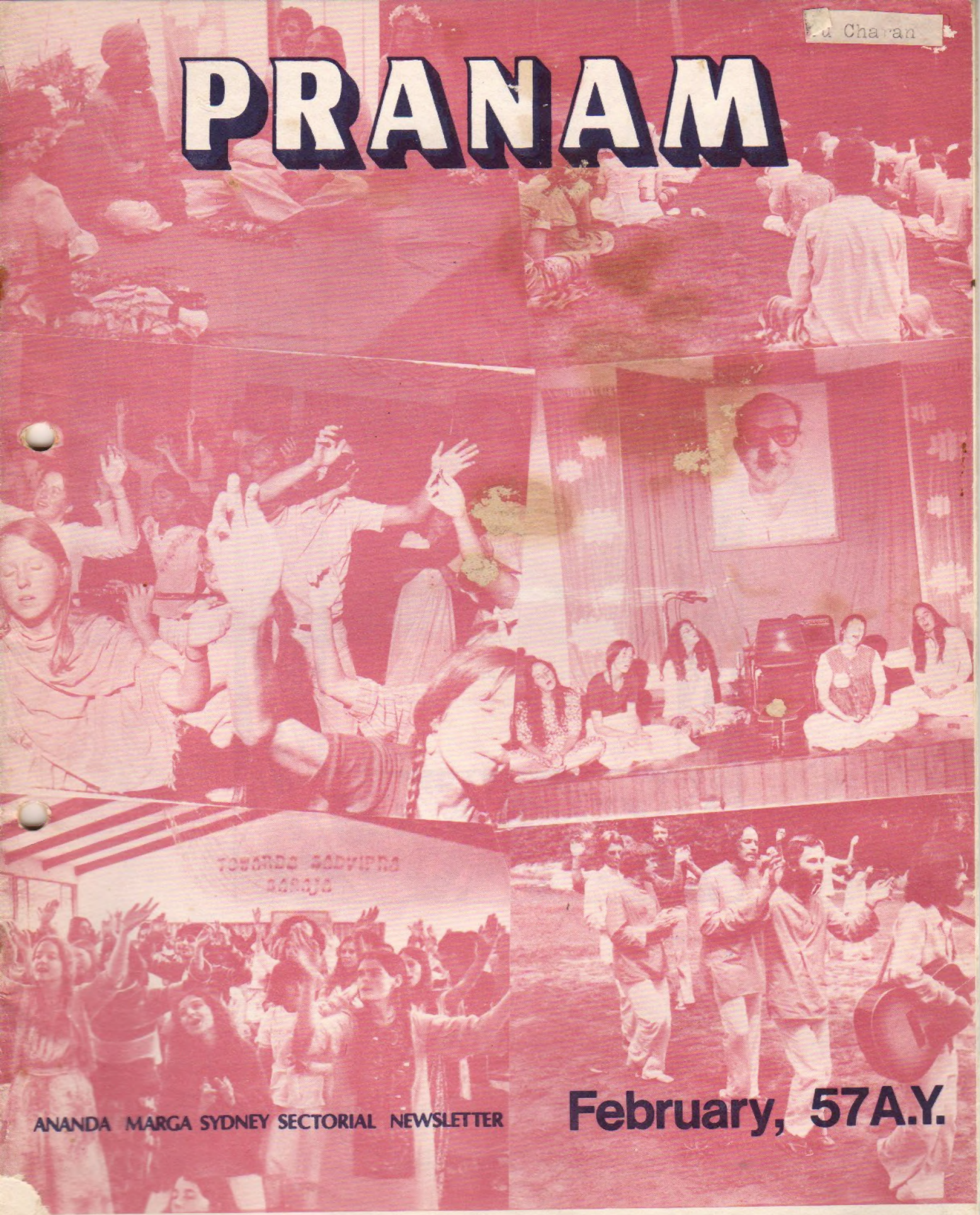


K. Chavan

PRANAM



ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

February, 57A.Y.

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HIS PERVADING SWEETNESS

VASUDEVA & SIITA

By His Grace, we saw Him three times; these are our first two visits.

I have written mainly a word for word account of what happened between BA'BA and us. Of course, all three visits were interlaced with Him. Just His sweet presence. The forms He takes are indescribable. Being in His presence was like nothing I have ever experienced even the moments in life I have considered sweet, are mere drops in the ocean of Bliss around Ananda-murti. With each word and movement BA'BA was pure ideation - Paramapurusa. So His every action and word had power. His smile pervaded all. His eyes pervaded all. He was in everything like I had never experienced. So, in between any mundane words, please add an infinite amount of His ideation with His cosmic smile showering sweetness and love on His every word.

BA'BA motioned us to sit closer, saying that His eyes were very weak. He immediately started massaging Vasudeva's shoulder and arm. "You know," He said, "I've stopped taking curd water, I'm ... hibernating. Like the toad and snake do. It's called hibernation." He motioned us to tell him something so we said we were Sita and Vasudeva from Sydney. Then He said, "Tell me something." "We love You, BA'BA," I said. BA'BA smiled His cosmic smile and said, "Yes, now tell me something, my little boys and girls. Not knowing what to say I said, "We're working in Your school, BA'BA." "Yes, yes, you're teachers. I know all about that - tell me something more." "Your sons and daughters are still working hard, BA'BA."

BA'BA paused and asked whether 'that boy' was receiving fair help in his trial. He also asked about co-operatives and whether there were many in the sector! He said, "You know, though Sydney is small in number they are great in their work." "Say something," said BA'BA. Vasudeva asked BA'BA when we would have children. BA'BA looked quite serious and said, "And what seems to be the problem?" Vasudeva

laughed and said, "You know, BA'BA, we don't!" Then BA'BA said, "No problem is unsurmountable for the strong mind. There may be some little hillocks (BA'BA was gesturing the shape of hillocks and indicated they were not mountains more like molehills) but no problem is unsurmountable." Vasudeva said that He would have to make our mind strong. BA'BA said, "It is Sadhana, Service and Sacrifice that makes the mind strong."

Vasudeva told BA'BA that he was having much trouble with his sadhana. BA'BA seemed pleased that Vasudeva had told Him this. He moved His hand from Vasu's shoulder to his back and began to draw his finger up Vasudeva's spine. As He was doing this He spoke. He told us that while doing sadhana you bring your mind to a point (paused) like the apex of a triangle and that you suspend it. By then things had begun to happen in Vasudeva's mind then suddenly a realisation came to him about sadhana and at that moment BA'BA said, "Ah! you understand, my boy!"

"You know, something that is very important is sadhana, service and sacrifice," Ba'Ba told us. He repeated the three words several times before we left until they were ringing sweetly in our ears. He said that the ideation was also important and with sacrifice you should remember that you are making the sacrifice to your higher self. In our minds were the questions of exactly what was our higher self. BA'BA said, "And what is your higher self?" He answered Himself, "Paramapurusa." With service, He told us that you come into contact with many things - insects, animals, people, (gestured around His cell as He said this) - they are all manifestations of Brahma. God in human form. This is very important."

Vasu had been crying through out the visit and he was crying noisily. The guards said, "You will have to go - BA'BA can't be disturbed" BA'BA closed His eyes, smiled sweetly and shook His finger, as if to say - I can handle this.

He then said, "Ask me something!" We said, "Tell us something about education." BA'BA' replied, "I have mentioned education in one of my books - you know that? ... Human Society Part I." "Tell us more," we asked. "How would you say that word? Education, I mean. Ed-u-cation or Edu-cation?" He had Vasu and I attempt our versions of it, then He proceeded to tell us the anglo-saxon derivation, etc. Then after about a two or three minute explanation, he finished by saying "You know, the French call it Educ-ation!" "You know many languages BA'BA," we said and BA'BA smiled, a big smile.

The guards were hassling us to leave and Vasudeva had some prasad he'd bought for BA'BA! (Actually he had ideated on getting a nice lot of prasad to bring back to Sydney etc). BA'BA' was playing a little game because when Vasu put the prasad on BA'BA's bed, BA'BA' said, "Almost an unforgiveable mistake!" and motioned to the assistant to give him a jar. He gave us prasad still smiling sweetly and we exchanged namaskar leaving His cell somewhat reluctantly, but very much elated from having seen our BA'BA. I remember the song "No Ordinary Man" ringing in my ears as we walked/floated out of His jail and down the road.

"They just don't realise He's no ordinary man
The strength that You show is the strength
we must know
To bring all men back home once again."

SECOND VISIT

This visit was forty minutes long, by His Grace and we were in a group of six (an American couple, Guru Charan, Nivriti, Vasudeva and I). We all entered, garlanded BA'BA' and did Pranam, Soaking up His all-pervading sweetness. The American sister said to BA'BA' that He looked well, and younger than when she had last seen Him (one week previously!). BA'BA' smiled and said "It is a fact." He said He had hair growing where He was once bald and a new tooth growing where one had fallen out. He then smiled "His smile" to us all and proceeded to hand out prasad to us all. He actually left Vasu out 'accidentally' and the American brother said, "One more BA'BA!" BA'BA' smiled and looked around us all till he saw Vasu and still smiling gave Vasu prasad. One by one BA'BA' motioned us to go up near to Him to ask a question.

The question He put in my mouth was one I had been feeling off and on about the fact that I couldn't appreciate BA'BA' as much as I might be able to if my being was slightly more together anyway the question came ...

"How long will it take BA'BA, for humanity realize your greatness?"

BA'BA' put His hand on my head and said, "You are doing some work my girl." The fact that I work at His school full-time made me think I could answer "Well, yes, BA'BA!" He said, "You will do more work." Then He did slow and Ba'ba'ful namaskar. So sweet... Then I said, "One more thing Ba'BA." I had been thinking that Vasu and I should have names that went with each other mythologically. The question came out - "How are our names, BA'BA?" He replied "Ah! Siita is a good name" and mentioned twice the words well-cultured as a meaning. He asked if I knew the story of Siita Rama and I said I did and got onto the question "What about Vasudeva should his name be Rama?" BA'BA' paused considering Vasudeva - giving the impression to me that Vasudeva suited Vasudeva. He then said, "It is Siita who will have the Rama."

BA'BA' motioned Vasudeva up. Vasu had been wondering in his mind whether BA'BA' was actually happy with his work at Sunrise and if he was tuning into what BA'BA' wanted him to do. He was also wondering about his name as to whether it was Vasudev - who was Krishna's father, or Vasudeva which is another name for Krishna. BA'BA' massaged Vasu's back tenderly saying, "Ah, Vasudeva. Be great by your actions," then He paused and said "You will be great." He also told Vasudeva the sanskrit name for Australia which Vasudeva had asked about. After pausing BA'BA' said "Dv ii pa Bharata" in syllables and repeated it telling us its meaning, the big island that feeds all its people and provides for the all-round needs (physical, mental and spiritual) of all its people. In reply to a question the American brother asked relating to fear of one action or another and his inability to decide. BA'BA' told him that people don't actually fear an action rather they fear the consequences and He said that since all was Brahma, the consequences are also Brahma and where there is ideation there is never anything anywhere to fear.

He motioned us all around Him and gave us individually His blessings. Then He told us that once a boy had asked for a word that He could always remember. BA'BA' said that the word He gave him was Bhagwan Satya - then He repeated the word breaking it into syllables. He proceeded to tell us the four qualities of Bhagwan Satya but He also distracted our mind with some mice that were running over the tiles at the head of BA'BA's bed. So the first three qualities were - modesty, character and courage. The last one was either strength or strength something. Please forgive my memory.

The jailers began hassling us to leave and BA'BA' said, "You can do Guru Puja now." So joyfully we prepared ourselves at His side to sing Guru Puja. Each couple sang a different tune but in my mind everything merged into His sweetness and I could think of nothing other than to offer the sweetest flower in the universe.

When we left His cell I felt a desire to

shout BA'BA's grace so I said so to the others and on three we shouted "Parampitababaki jai!" The jailer motioned us to keep quiet. I said to the jailer, "He's very sweet" and he said, "Yes" I said "Look at the faces of your men" (they were all smiling and looked pretty spaced out) and the jailer said, "Mmm ... very sweet."

Shrii Shrii Anandamurtiji

JAI!



ENTRANCED by HIS SMILE

CHANDRA SHEKHAR

I was graced with two darshans: the first on 6/1/78 and the second on 20/1/78. I have a very clear memory of the first darshan, as I was very much in my intellect. I had so many questions to ask of Him, which He answered so completely. However, at the end of this darshan I was left very frustrated: I had my answers and yet my heart felt so dry! In the two week interval between my first and second darshans, I realised that the reason for the emptiness in my soul was that I had wanted to take from BA'BA! I approached Him intellectually, and was satisfied in my intellect!! Poetic justice. I made a firm resolve in that time that if I was to be blessed with a second darshan, I would ask nothing for myself, rather I very much yearned to give of myself. I was longing to sing Him a song, to do Guru Puja and to really strive to purify my gift. I also resolved not to forget my guru mantra as I walked in the door (which I had forgotten at my first darshan). Thus, my first darshan stays in my mind, but my second stays in my heart.

January 6th, 57 AY:

BA'BA beckoned us come very close, asked names and acarya's names. Svarupa mentioned he was from Finland and BA'BA' (very cheekily) said: 'Finland ... um ... Finland. Yes, tell me about it. I am not very strong in geography!!' (BIG



Chandra Shekhar (with his child) with Hobart Margiis

smile). He said that since His poisoning, He has managed to repair His speech and His hearing, but his eyesight is still poor: 'To repair eyesight is a simple thing. For this, however, I need fresh air, and this room is damp. I need sunlight, and this room is dark. I also need to be surrounded by the colour green.' (meaning vegetation).

My wife is not a Margii and so I asked Him: 'BA'BA, how does a householder Margii live with

a partner who is not a margii?' To this BA'BA replied: 'You must be very psychological for this. You should never tell your partner, You must become a Margii!!' Rather, by your own example, your own conduct, you will gradually inspire your partner to sadhana.' To this I replied: 'But BA'BA, that is precisely the problem. When my wife sees me doing sadhana regularly, asanas, half-bath, 16Pts, etc. she gets much clash. She thinks that I am being a 'goody-goody', a saint, and that she is a sinner BA'BA's answer that followed was an answer on a number of different levels, and especially to a personal question which I had not asked Him. His answer was: 'She may think she is a sinner, and I may or may not think she is a sinner. (Then very cheekily) But, tell me, my boy, is it such a crime to be a saint?'

BA'BA's words on education were: 'A child's mind is very impressionable. You must never tell a child: "You are a thief!" A child's ears should not even be allowed to hear the word. It will pollute his mind. Rather, you should say: "You must be honest." You must be positive, never negative.' Then I asked BA'BA if Ananda Marga teachers had to inspire mainly by their own example. BA'BA replied: 'Yes. If a teacher, smoking, tells his student that he must not smoke, then what the child sees with his eyes and perceives with his mind are not the same thing. You see, I have given a complete philosophy. I have written so many books, given so many discourses on spirituality, economics, politics and so forth. But I have never sought to impose this philosophy on anyone. Rather, I present the philosophy and people may or may not take it up in their own spirit. So also it is with our education.' (These are not Ba'Ba's exact words, but rather the flow as I perceived it.)

January 20th, 57 AY:

I was with a sister who had had a great deal of trouble getting to see BA'BA; she knew that I wanted to ask no questions of Him and she had many questions, so we had agreed before the meeting that it was 'her' darshan. Also, before recounting this tale, I should emphasize that at the objective level of what actually was going on, this sister is best qualified and more reliable. This is my interpretation only: the flow between Ba'BA and myself.

Guru mantra firmly fixed as I stood at the door and saw His form, saw His 'namaskar', realised it was for me, I felt my mind surge forward and run to Him, happily, joyously, lovingly. I was home, and it felt so warm, so sheltered. With a smile, I melted into sastang pranam. BA'BA was whispering to us: 'Get up, get up. Be at ease.' We garlanded Him and gave

prasad. He gave nicer prasad. I have never felt more at ease with anyone than with Him. He looked at me directly and with a deftly cheeky twinkle in His eyes and a musical voice, said: 'Do you have any questions?' (big smile) 'No, BA'BA, (quite proud of myself), I have no questions, but this sister has had such a struggle to see You and she has many questions.' BA'BA looked so sweetly at both of us, then He said in His childish 'this little piggy went to market' voice: 'So! (patting my shoulder) This little boy has no questions and (patting the sister's shoulder) this little girl has many questions. (Looking at me and beaming with pleasure) V-E-E-R-R-Y G-O-O-D!' By this time I was completely blissed out (zonked!).

Then the sister asked her questions and Ba'ba cut her short, saying: 'I think these questions of yours will not be a full stop; rather they will be a colon or a semi-colon. Is it not so?' (Much laughter and BA'BA very pleased with His little play on words.) 'Yes, BA'BA, it is so.' To the sister, whom He had just directed to work in Girls' Volunteers: 'When you start work in G.V. then you will have so many questions!'

BA'BA spent some time talking to the sister; all this time I was holding His hand, stroking squeezing. Then BA'BA turned to me and said (opening Himself up to receive): 'Since you have no questions, then tell Me something.' At which I just bubbled with happiness. So I started telling Him that even though none of the kids at the AM high School in Hobart were Margii: so many of them (and even some non-Margii parent: had asked us to send Him their very best wishes, etc. Then I remembered that I had wanted to ask Him for lots of prasad for the kids and just as I was about to ask, He said: 'Ah yes! I remember that some of them wrote to me. Some of the younger ones as I recall. So I should repay their kind thoughts.' (BA'BA speaks in Hindi to an attendant, who proceeds to wrap up a big bundle of prasad. BA'BA took the parcel and as He was offering the prasad, He said, with a sweet, lightning-bolt look in His eyes that riveted mine): 'But this forgetfulness (meaning the prasad for the kids), it is not My fault. Rather, it is yours. You did not ask the question. You did not ask!' We then did Guru Puja and left.

Lord I am longing
To feel Your Grace,
Lord I am longing
To see Your face.
How I long to be with You
Please take me in
Please take me in
Let me melt in Your Eyes
Entranced by Your Smile

How can You love me
so much?
Why not I?
Why not I?
May I give to You
One little thing?
My mind, my Lord,
Use it, my King.

To Gaze on Him

... and then I heard their voices, a chorus inside my head: the Council of Elders. They were calling my name over and over ... "Wake up, boy! Don't you know who you are? Have you gone mad? Get up!" Then the memories came clearly - lifetimes flashing by - with YOU... Lord.

I remember the sweetness of those days - our hearts burst with more love and joy than we could bear. I walked the streets, feeling the breeze as gentle as a child's smile. Light was everywhere. In every village, on every hill, you could hear lovely singing "baba nam kevalam". Sometimes we'd go for days - or was it weeks? - laughing and singing, dancing under the moon, not caring for anything except the delight of your Name. The very air pulsed with spiritual waves - I could see it, often. And the faces! Men and women who walked tall and strong and gentle, with a radiance shining from their eyes that caused flowers to bloom where they tread ... and YOU, Lord. Your Divine Form, laughing, loving, scolding us like so many innocent little children ...

I remember that day, Lord, when YOU called us all once more to Your feet, and softly told us You must go. Other sons and daughters, on other planets, awaited your advent ... but of course, You were always by our sides, in our hearts, everywhere within and around us ... do You remember, Lord, how they cried? So many of your sons and daughters, pleading, imploring - "No, BA'BA, stay one more day, one more hour ... please let us keep You here!" Your kind and patient loving smile sent so many of them into their final Bliss - thousands fell like lotus flowers at Your feet. And I sat choked, silent, eyes staring wide at Your face, torrents of tears streaming from my eyes. One thought reverberated again and again in my mind - and I knew we were not parting...

How many of Your servants Lord have You brought along from Your other kingdoms? I have been lost, blinded by the Sam'skara of this infant race, for over 20 years - always searching for but never seeing YOU. And so we do the dance again! Is it 'attachment', Lord, that makes me return lifetime after lifetime to enact the Divine Drama, to serve in Your Mission, to establish Dharma once again? If it is, so be it! I care not for liberation, for salvation, not to spread of pleasure or pain! Let me only stay by Your side, live for You, die for You ... and see once again that breathtaking dawning of Ananda Yuga; that sudden mass awakening in so many minds that You are here ... Let me sit only at Your feet and gaze at YOU! ... my Anandamurti ...

dadhici divas

Dadhici Divas is named after Dadhici, who was in his time the greatest yogi on the earth. It is said that the demon Vitrasura performed great sacrifices and austerities; as a result, he received a boon from Vishnu that he could never be conquered.

He then ravaged the three worlds. The Devas (Gods) went to Vishnu (the God of Preservation) who explained that only the bones of the great yogi, Dadhici, formed into a thunderbolt, could kill the evil Vitrasura. Indra (the Chief of Gods) approached Dadhici but had difficulty broaching the subject to him. Dadhici used his power to understand why Indra had come and readily offered to give the bones of his own body to stop the demon. He then sat in yogic posture and left his body ...

The reason this day is remembered by all

Ananda Margiis and celebrated each March 5th is to honour the five courageous Ananda Marga workers who, like Dadhici, willingly gave up their lives that the world might be freed from a great evil. This day is remembered with great sorrow and with equally great joy -- for on this day we recall the noble and heroic deeds of the Dadhici Five and we rejoice in their glory and celebrate the mission which they nourished with their life blood.

They will always be remembered for their heroic action in battle and their defence of the righteous. Among his many qualities, the leader of the Dadhici, Ac. Abhedananda Avadhuta was the personal assistant to BA'BA' and a fine poet. The following poem was found in his diary, shortly after his death.

GOLDEN DAWN

Unknowingly today has burst forth an endless stream
from the world unknown,
Flooding with strewn currents and breaking up the
prison like fetters.

To end of the world it has flown
In the rhythm unbounded overwhelmed in the ecstasy
of dance,

The drum of revolution has been beaten,
Useless is the attachment and baseless is the suspicion.
All the directions have been shaken,
The dead of night is dead.

The beams of light strewn in the firmament free the
horizon from darkness,
On the rise of the sun the gloom of the earth has
gone, the light has dawned.

Every rhythm has been freed today,
The life has become undisputed.
The language has gained in tongue,
Insatiable is the Thirst today,
The river vibrates in its ripples,
The poetry is at flow in the heart.
The novel hopes have yawned and the antique bonds
have been broken.

Freely does the wind blow today, whom to be afraid of?
All the knotty fetters have been shattered,
All the knots complicated have been cut off.
The birds at their wings in the sky,
Singing the song of liberation.
All the shackles have fallen,
Oh! What a golden dawn!

- Ac. Abhedananda Avadhuta

Secret of Our Success

NARADA MUNI

If one was asked to say in a sentence what our ideology is then simply the answer would be: ATMA MOKSHARTAM JAGAT HITAYA. That is, "Liberation of self and service to Humanity". In individual life one needs to do more than meditation for all-round progress. One has to do service as well for without it sadhana becomes a meaningless self-centred ego trip, ending ultimately in total degeneration. ("He who worships Avidya (materialism) only, drifts towards darkness and he who worships Vidya (spiritualism) only, gets into more darkness." S.S. II) If personal concern were the only motivation for spiritual life then one would only have to follow sadhana and morality but the path of Bliss (Dharma) is for "service to humanity" as well as self-realisation and so one must perform service also.

Service is an indispensable part of the spiritual path as it is both a means to develop the individual selflessly serving and as an aid to the collective good. The benefits are twofold. Every spiritualist knows how due to our very imperfect society, sadhana and morality are made extra hard to follow. So much the mind is distracted towards worldly things that even to try and be solely concerned with one's personal progress only is also very difficult, not to speak of the society's. Thus one can see that both the individual and the collective progress are interdependent. If society is sick then it is very hard to create spiritualist and if the individual is sick then society cannot function properly.

For success in sadhana, service to humanity is needed but one very serious problem arises when one tries to serve society and that is he or she finds the forces of corruption and exploitation overwhelming. So great is the immorality in society that whatever individual sincerely tries to do for its welfare, it becomes practically meaningless. Although from a personal point of view, one certainly benefits from whatever service is rendered and also those receiving it but candidly, society as a whole will remain unaffected and rotten.

The question now arises: "What can one do then if his or her efforts to change society are going to be in vain? Maybe going back to the land or mountains and caves is the answer after all?"

The solution is not to leave society because as stated before, not only for collective progress but also for personal progress, service to suffering humanity is essential. What to do then? In one's personal life there is a struggle, a fight waged internally to raise one's consciousness (Kundalini) and externally to fight against one's emotions and weaknesses. This external and internal fight is a characteristic of the spiritual path, with sadhana and Yama-Niyama being the main weapons used to win the battle. But in the fight to serve society, it is found that its bondages are too great and that the individual despite his or her sadhana and morality, cannot find the strength to win the social battle. Hence it becomes apparent that the only way one is to effectively change society is by uniting together as it is only the organisation that one finds the strength needed for overcoming the bondages of society. Organisation means strength, power and is the means by which social progress can come about, but its secret is discipline. Discipline is the key to success, the base or backbone as without it an organisation cannot function.



Narada Muni giving VSS class at UKK

So many great organisations have fallen due to lack of discipline. The Roman Empire is a good example. Once a mighty force but in time the soldiers got lazy and undisciplined, thinking that they were invincible. In time, however, they were proven wrong. Most of the social and political problems (in fact, all) come from lack of discipline.

Ananda Marga, being a highly structured and vast organisation with many sub sections and off shoots, has a well defined and most scientific psychological set of conduct rules (ie 16 Pts) for its smooth and effective running. From a worldly point of view, the success of its running depends on how well the conduct rules are followed. (Of course, it all ultimately depends on BA'BA's grace). If there is no discipline in following the conduct rules, then system and speed is lost and chaos result.

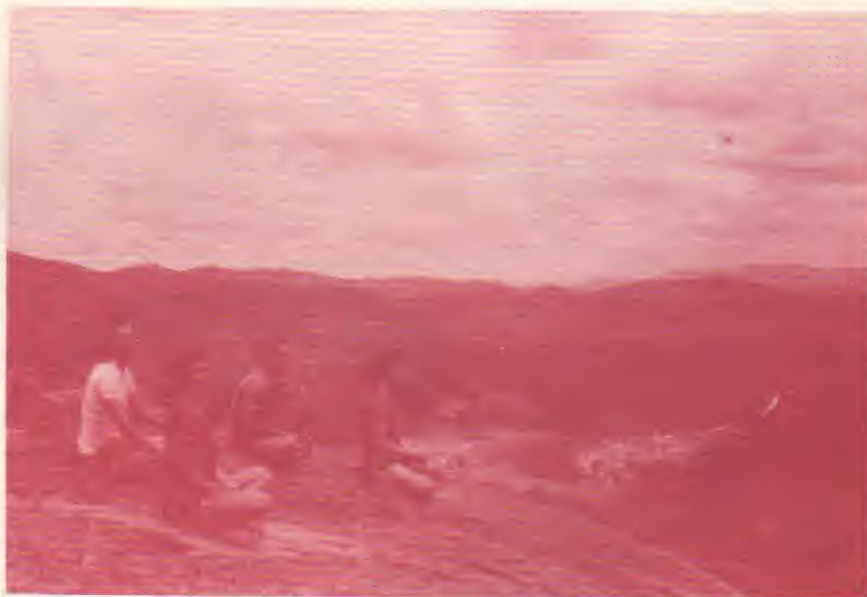
With so many new organisations now the demand for more commitment, more sincerity and dedication is great and naturally along with this, discipline has to be developed. If one is not prepared to sincerely try and follow the conduct rules then I think it best for the welfare of the organisation and its members that he or she stays out.

Some people are afraid of following rules because they think that they will become like programmed robots, however in our ideology all its rules and regulations have a spiritual base from which one can become greatly inspired and elevated. I know many Margiis, including myself who have followed some rules for years and only recently realised its benefit. This is not because of a defect in the conduct rules but

rather in those following them. Remember that these conduct rules have come from an all-knowing all-seeing source - BA'BA, and so are perfect. This is a very important point. If in the organisational structure, there seems to be some clash between the conduct rules and one's higher authority then clearly one should follow the conduct rules. As for the higher authority if one thinks there is some defect in his or her conduct then the person concerned should be confronted personally (alone) and pointed out their mistake. If their undisciplined behaviour still continues then it should be reported to their higher authority. Never, and I stress, never, go discussing it with others as not only does it make you guilty of criticism and back-biting, but even worse, it creates disunity in the organisation. BA'BA speaks very lowly of such critical persons.

One's ideal is exemplified by one's conduct as it has nothing to do with words or learning achievements. By being mindful in thought, word and action through following the 16 Pts strictly one will achieve liberation of self and service to humanity. Particularly by following the 14 Pts and the 15 shiilas, all His different organisations and its members will soon become a most powerful instrument for creating the new world society that we all strive for. All that is needed is some faith and sincerity in its members.

NOTE: The concept of need for organisation and discipline came from a recent talk give to the author by Ac. Japananda Avt.



V.S.S. Camp

love song

I, a silver bird of longing
encased mysteriously in Your
orangebrick neatpathed
valley of lines, squares and shadows,
yearned for Your thousand-formed Kingdom
of jewel-bedecked, fresh-smelling leaves,
where
in saffron mists,
gently moving swans are
warmed in the sun's pink glow



I stumbled sharply
into hardsedge city -
lines of black and grey
against a satin night
merge
in echoes of chrome street
and tarred back rooms

Through its black-dusted windows
my mind now stretches gladly
to Your rainbow glow.

The rosy petals of my honey-lipped lotus
slowly awake from their tender clasped repose
stir and uncoil to offer their golden crown
waves of colour lap
in my cavern-heart,
showing in shimmering light
the pool of transcendence
with its twinkling knowledge



Sweetly
to You I sing and call
deftly weaving my silky cobweb
of devotion, humming softly
to draw You into my gossamer net

Govt bans Aust entry of sect members

Members of the Indian-based Ananda Marga religious sect have been banned from entering Australia unless they are Australian citizens.

Woman, 65, put on plane home

MELBOURNE. — A 65-year-old New Zealand grandmother, Mrs Dagmar Carson, arrived at Tullamarine Airport to visit her family last night — and was immediately put on the next plane home by immigration officers.

The reason given to her baffled family was that Mrs Carson was a self-professed member of the Ananda Marga religious sect, on a list of 40 members of the sect banned from entering Australia.

Mrs Carson's daughter, Mrs Avis Whithead, of Eltham, said last night: "She arrived at about 6 pm on an Air New Zealand flight, and she was back in the air by 7.20 pm."

"My mother lives in Omaru, on the South Island of New Zealand, and she's a 7½ stone 5ft 4in grandmother — what harm could she do anyone?"

Mrs Carson had planned to stay with the family for 10 days and then go to a conference of the Ananda Marga members in Sydney. "She's been a member of the sect for some years. I believe it's just another of those transcendental meditation groups," Mrs Whithead said.

The Minister for Immigration and Ethnic Affairs, Mr MacKellar, said the decision had been taken because of incidents of violence involving members of the sect.

At least three New Zealand members of the sect have been turned back this month. The latest was a 65-year-old grandmother who arrived in Melbourne last night to visit her family. (Report at left).

Mr MacKellar said the incidents of violence included the stabbing and kidnapping of the Indian military attache in Canberra last September and several violent demonstrations at offices of Air India last year.

Mr MacKellar said the sect had also supported literature published in Australia advocating revolutionary violence.

Police and security forces were inquiring into Ananda Marga activities.

The decision to ban Ananda Marga members had been made pending the outcome of these inquiries.

People who are not members of the sect but who are involved with it will also be banned from entering Australia.

The ban will not prevent from re-entering the country Australian citizens or established Australian residents who have not been involved in acts or planned acts of violence.

Mr MacKellar said cases of people with strong humanitarian claims for entry to Australia would be considered on their merits.

He hoped the police inquiries would be completed as soon as possible as he did not want to continue placing restrictions on people.

Man Gill, Church Reporter, writes:

The ban came to light earlier this month when immigration officials barred two New Zealand citizens who are Ananda Marga members from entering the country, and only allowed a Canadian woman to enter.

restrictions involving Scientology in the late 1960s.

The movement claims that protests to Mr MacKellar and requests for official confirmation that such a ban existed, have been unheeded. Ananda Marga has complained to the Commissioner for Community the Federal Ombudsman, Professor J. F. Richardson.

Members demonstrated yesterday outside the Sydney offices of the Department of Immigration.

An official of the department spoke to the demonstrators. He admitted that such a ban existed but said he was not authorised to show them any document or list of names.

There are about 2,000 Ananda Marga members in Australia. Its national headquarters are in Queen Street, Newtown.

The movement enjoys legal status. Its ministers are registered religious marriage celebrants. Ananda Marga runs three schools — one each in Sydney, Perth and Hobart — which receive Government subsidies.

Suspicions of violent activities arose from efforts to secure the release from prison of the movement's founder, P. R. Sarkar, a former railway clerk known to followers as Shri Shri Anandamurti, or Baba.



Groups confused

Mr Tim Anderson, the movement's national public relations secretary, said that Baba himself had stated he would refuse to leave prison, if this were merely in response to threats, but continued to demand a full and impartial investigation of charges made against him and Ananda Marga.

Hostility towards the movement is aggravated by the presence of an organisation calling itself the Universal Proutist Revolutionary Federation, which has claimed responsibility for many of the better-publicised attacks on Indian Government staff and property.

This organisation, whose actions may have influenced the Government's decision, is frequently confused with a third movement, Proutist Universal, which has philosophical links with Ananda Marga and which makes reference in its writings to Baba.

Ban on sect confirmed

CANBERRA.—The Federal Government confirmed last night that it would ban members of the Ananda Marga sect from entering Australia unless they were Australian citizens.

The Minister for Immigration and Ethnic Affairs, Mr MacKellar, said the decision had been taken "because of incidents of violence involving members of the Ananda Marga."

(Report this page)

Ananda Marga and Proutist Universal deny links with the Universal Proutist Revolutionary Federation, and doubt if it exists, claiming that it is possibly part of a plot by the Indian Government to discredit legitimate followers of Baba.

Earlier this month an Ananda Marga member, Frances Stein, who husband is a lecturer at the University of Western Australia, was involved in a scene at Perth Airport.

Immigration officials tried to bar Mrs Stein (also known

by her maiden name of Frances Williams), who was returning from a visit to India. She relented when Mrs Stein, a Canadian, pointed out that she was normally resident in Australia and that her children were being cared for by friends in Perth.

Mrs Stein has engaged herself to be at the airport when her husband, who is to be under a similar three-month return ban from India.

On January 9 Miss Joan Lutrope, 21, an Ananda Marga member from Manurewa, New Zealand, arrived as a tourist in Sydney. She was immediately sent back to Auckland, forfeiting her plane fare.

According to a friend, Anne Morrison, of Newcastle, Australian immigration officers refused to explain their action. However, on leaving the airport in Auckland Miss Lutrope was met by two policemen who said there was a ban on Ananda Marga members entering Australia from New Zealand, and vice-versa.

In an incident last week, Malcolm Leatham, 22, an orderly in a Melbourne hospital, was barred by immigration officials at Melbourne Airport. Mr Leatham, a New Zealand citizen, had been spending Christmas with his parents in Glenavy, South Canterbury.

His brother, Mr Peter Leatham, who lives in Sydney, yesterday that Malcolm was shown a "blacklist" of Ananda Marga members which included the names of both brothers and several friends.

The Ananda Marga sect's spiritual leader, Dada Bodhishvener, meditates on the steps of the Commonwealth Government Centre during a protest yesterday.

From ANGELA LONG
in Canberra

The Herald, Fri., Jan. 20, 1978 —

SECT THAT DOESN'T LIKE THE ELITE

THE oppressive elite in modern society must be destroyed and the revolutionaries who do this should be "like the coconut fruit — hard without and soul within".

These instructions come from publications of the Proutist Forum of Australia. The influence of Proutist literature was last week given as a major reason by the Government for the temporary ban on Ananda Marga sect members coming into Australia.

The Minister for Immigration, Mr Mackellar, announced last Friday that any known members of Ananda Marga would be refused entry.

The release from the Minister said the suspension would operate during an enquiry into Ananda Marga "because of incidents of violence involving members of Ananda Marga and because of Ananda Marga supported Proutist literature".

This literature, the release said, "advocated revolutionary violence".

Several incidents of violence, alleged to have involved Ananda Marga members, happened in Australia last year.

The literature is not readily available, but it can be obtained by writing to a post office box number in Sydney. It is not on sale in bookshops.

Today I saw a copy of "Universalism: A Revolutionary Force" and "The Way of Peace: Recipe for a Revolution," both of which are published by the Proutist Forum of Australia.

Sources with knowledge of the Ananda Marga stress that not all members of the sect believe in the Proutist philosophy.

But the Proutists claim that J. P. Sarkar, or "Baba," the Ananda Marga leader, devised the Prout theory.

Prout stands for Progressive Utilisation Theory. Its key themes are "universalism" and rejection of both communism and capitalism. "Universalism: A Revolutionary Force" preaches

overthrow of the exploiting classes.

It is likely that these passages are the ones to which the Department of Immigration objects.

"In order to terminate exploitation by the ruling class it is necessary to overthrow them and destroy their power because the seeds of exploitation are embedded in (their) minds," the book says.

However, the Proutist writings also indicate a dream for an utopian society, in a world run by a single government.

One language, one penal code, and "one ideology for all mankind" are the aims of the Proutists.

They are against the accumulation of personal wealth, but believe in the utilisation of all talents and resources.

The feeling throughout "Universalism" is generally peaceful and idealistic.

New order

The booklet speaks of the necessity for a revolution to create a new order in society. A later passage says, "A successful revolution requires intellectual preparation but is almost always the outcome of violent physical struggle."

"The way of peace," which contains a line stating that the views expressed are not necessarily those of Prout, is more definite in its revolutionary content.

Chapters include "War Games," a "Physical Revolution," "Terrorism" and "Your First Council of War".

The booklet declares on the first few pages that it is "the duty of good people to declare war on the oppressors".

The chapter on terrorism directs potential revolutionaries to "divide and rule,"

to practise "harassment of the enemy then attack".

The author gives a carefully qualified support to terrorism.

"Terrorism, like any other tactic, is but a means to an end — a tool. In this case the tool is a two-edged sword which most often cuts the wrong way," it says.

"Still it pays to understand how this sword is used just in case it proves to be the only or best weapon remaining to you."

More than one gang behind attacks on diplomats

From Our Delhi Office

Nov. 15: Indian and foreign intelligence sources believe that there are more than one terrorist organisations behind the recent spate of death threats and attacks on Indian diplomatic personnel and Air India offices abroad.

The Universal Proutist Revolu-

tionary Front (UPRF), believed by intelligence agencies to be an adjunct of the internationally-spread Ananda Marga, may be behind some of the death threats, but some other anarchist organisations have also taken advantage of the prevailing situation, these sources said.

These sources explained that the Janata Government had done nothing to warrant a violent reaction from organisations like the Ananda Marga. The arrest, trial and consequent imprisonment of its spiritual chief, Anandamurti were events when the Congress Government was at the helm of power. Therefore, these sources added, the recent threats and attacks may be originating from the minds of certain "anti-national elements within and outside the country".

Sources investigating terrorist activities have pointed out that the November 9 threat to the Indian High Commissioner in London, Mr. N. G. Goray, had not come from the Mardis or its international adherents, but from a suspected member of the Azad Kashmir front operating in Britain.

It may be recalled that the warning to Mr. Goray was contained in a cassette tape which arrived by post at India House. "You will perish," said the recording in a gruff voice. The tape was later handed over to Scotland Yard for further investigations.

Since then the Indian High Commissioner has been provided with a personal bodyguard from the Yard. London sleuths believe that some Pakistanis were behind this drama because the postmark on the cover containing the cassette indicated that it came from Bradford in Yorkshire where there is a concentration of Pakistanis.

However, the UPRF, an alleged front organisation of the Ananda Marga, has been placed on the list of top ten dangerous organisations in the police records of several countries battling terrorism, the sources revealed.

The hippy traffic coming into Indian airports have also been kept under close observation because some of them may be supporters.

Ananda Marga and cults of the sects added.

LONDON CANBERRA TIMES 19-1-1978 Three charged with conspiracy

LONDON, Tuesday (AAP-Reuters). — Three former members of the Ananda Marga Indian religious sect were remanded in custody yesterday accused of conspiring to murder two Indian diplomats.

One of the accused, 26-year-old Mr Niall Kidd, is also charged with the attempted murder of another Indian High Commission official, who was stabbed in the back last October.

A spokesman for the Ananda Marga admitted the three had been members of the organisation but said they had "ceased to be members recently".

He said the sect "completely disowns acts of violence".

Susan Waring, 23, and Mr Brian Shaw, 22, were remanded with Mr Kidd until January 23 for conspiring to murder the Indian High Commissioner, Mr B. H. Nehru, and diplomat Mr Tehendra Khanna.

THE AGE

Monday, January 16, 1978

Explain ban on sect entry

AUSTRIAN immigration authorities would not remiss in their responsibilities if they knowingly allowed active terrorists into the country. But does a 65-year-old New Zealand grandmother who arrives in Melbourne to visit her daughter and family fall into this category and so warrant being sent back on the next aircraft? There has been no official suggestion that Mrs. Dugmar Carson, of Oamaru, has been involved in violent activities or that she would represent a threat to anyone in Australia. She was denied entry on Friday night under a newly announced, inadequately explained and disturbingly broad ban on members of the Indian-based Ananda Marga sect. Immigration officials were able to detain Mrs. Carson because

her name was on a list of 48 people intending to come to an Ananda Marga conference in Sydney later this month.

The Minister for Immigration, Mr. MacKellar, announced the blanket ban on the same day as Mrs. Carson's arrival. It applies — pending further inquiries — to sect members unless they are Australian citizens, or established residents who have not been involved in acts of violence. A Canadian woman whose husband is a lecturer at the University of Western Australia was admitted on her return from India earlier this month only after extensive questioning because of her alleged association with the sect. Her husband, Mr. Les Stein, is due to arrive on Tuesday and now is expected to be admitted as an established resident under the Minister's guidelines.

Whether the ban is based mainly on pressure from the Indian Government or on police and security intelligence information on the sect's activities in Australia has not been made clear. The sect is illegal in India and its followers

throughout the world have made strenuous efforts to have their leader, Prabhat Sarkar, released from jail. Ananda Marga's underground political wing, the Universal Proutist Revolutionary Federation, has made no secret of its resort to terrorist tactics. There have been several serious incidents in Australia, including the kidnapping of the Indian military attaché, the stabbing of an Air India employee, a fire at the India High Commission and harassment of Indian diplomats. A connection between Ananda Marga and the UPRF and these incidents is suspected but does not appear to have been positively established.

The sect is understood to have some hundred adherents in Australia, but it denies any involvement in violence or links in this country with the UPRF. Its assertion that the Government's immigration ban amounts to religious discrimination is, however, over-stating the position. There is no ban on the sect in Australia and no alien can claim an automatic right to entry. Still, a blanket ban on the entry

of members of any religious or political group should not be imposed without very good reasons. Mr. MacKellar has not convincingly demonstrated that his suspicions are strong enough to justify such sweeping precautions. The Government seems to be denying entry to people because of their beliefs or affiliations rather than because they are known or reasonably suspected to engage in criminal activities. It must publicly justify that action.

Bad precedent

THE FEDERAL Government's decision to ban members of the Indian-based Ananda Marga religious sect from entering Australia unless they are Australian citizens should not be accepted without question. This is a dangerous course to follow. It establishes a most dubious precedent. The best that can be said for it — and that is not saying much — is that it is a temporary ban which is supposed to last until police and security forces have finished inquiring into the sect's activities. But why did the inquiries not precede the ban?

The Minister for Immigration says he hopes the police inquiries will be completed as soon as possible, as he does not wish to continue placing restrictions on people. That hope will be widely echoed. It is extraordinary, and regrettable, that immigration officials, rarely noted for their flexibility or humanity, should have begun cracking down on members of the sect even before the announcement of the ban. There has, for example, been some remarkably high-handed treatment of several New Zealand tourists.

There has also been threatened, or actual, harassment of two Canadians living in Western Australia. This seems,

on the face of it, a particularly bad case; the university authorities are understandably upset about it; but it is reassuring to have Mr MacKellar's statement that he knows of no reason why the husband, a law lecturer, should be prevented from returning to Australia. So much for specific cases. What is even worse than the ban on Ananda Marga members is the parallel ban on those who are involved with the sect but not members of it.

It is hard to imagine a worse case of guilt by association. Where will it end? What other members of a religious sect, or a political party — or those who may be "involved" with them, whatever that means — are going to fall foul of our immigration authorities? Are hundreds of transcendental meditators, avowedly non-violent, going to have their movements circumscribed just because a handful of meditators are alleged to have resorted to violence? Indian diplomats and businesses in Australia deserve sympathy, of course, for the violence they have suffered; but Australia should be careful not to give the appearance of swatting a fly with a sledgehammer. It should also make absolutely certain that it is aiming at the right target.

Wriedt wants details on sect ban

CANBERRA. — Labor's spokesman on foreign affairs, Senator K. Wriedt, called on the Government yesterday to detail the alleged violent activities of the Ananda Marga religious movement.

As far as he knew, there was no evidence that the movement had been involved in such activities in Australia, he said.

Commenting on the Government's decision to ban Ananda Marga members entering Australia from New Zealand, he said the Labor Party was not opposed in principle to religious or political groups being present in Australia provided they were not involved in violent activity and were not attempting to embarrass the Government.

"The Government ought to make available details indicating publicly on what events they are basing this decision," Senator Wriedt said.

We have come to know from newspaper reports that a British national, Mr. Kidd, alias Dharma vir, a follower of Ananda Marga, has confessed to having stabbed Mr. Ahluwalia, an employee of the Indian Embassy in the U.K.

This is one more example of the CBI's attempt to defame Ananda Marga by concocting evidence. Mr. Kidd was arrested on the 15th of December, 1977, by the CBI and after keeping him in custody for four long weeks they made it public that he had confessed to having stabbed Mr. Ahluwalia.

If Mr. Kidd was arrested on the 15th of December 1977 for the alleged crime, why was the news kept suppressed from the press and public for such a long time? Why did the CBI not publish it then and there? It is very easy to see through the game of the CBI; the so-called confession has come through torture, co-ercion and threat during the month that Mr. Kidd was in their custody.

The CBI played this game once before. Madhavananda, the approver in the case against Shri Anandamurti, was kept in custody for a very long period and then only did he make the so-called confession, apparently under coercion.

It may also be pointed out here that the CBI has managed to publish this so-called confession of Mr. Kidd just a day before the Supreme Court was to hear the bail petition of Shri Anandamurti, only to influence the court.

Quick move on threat to lawyer

By MICHAEL SINCLAIR-JONES

A deportation threat against a WA University lecturer, Mr Leslie Allan Stein, is likely to be lifted as a result of swift moves yesterday within the Immigration Department.

The Minister for Immigration and Ethnic Affairs, Mr MacKellar, telephoned immigration officials in Perth yesterday morning and instructed them to approve a re-entry visa for Mr Stein's wife, Mrs Francis Williams.

Speaking from Sydney later, Mr MacKellar admitted that there was no evidence to suggest that Mr Stein's dealings with the Ananda Marga sect involved links with terrorists.

"While our investigations are continuing, I have no information at this stage that would stop Mr Stein from returning to Australia," Mr MacKellar said.

Mr Stein, a Canadian lawyer, is in India on a one-month study tour financed by a university grant.

Adviser

He is known in Perth for his support of environmental and community organisations and also offers legal advice to the public on an ABC radio programme.

Mrs Williams, who returned to Perth from Bombay on January 3, was detained at Perth Airport for two hours and told she would be deported immediately.

She said an immigration official had told her that her husband would get the same treatment.

She was finally allowed to go home about 11pm with her two children who had been waiting to meet her at the airport.

Mrs Williams has denied that she and her husband were in any way connected with the activities of the Ananda Marga sect.

She said that they had attended a meditation course run by the sect about a year ago and Mr Stein had spoken to a man charged in Canberra last year with attempting to kidnap an Indian official.

Acharya Shraddhananda

Avadhuta



O Light

And your heart's answer, light, like
joyful laughter, bursts in.

Victory, O light!

The heart of the night is pierced!
With your flashing sword cut in
twain the tangle of doubt and feeble
desires!

Victory!

Come, Implacable!

Come, you who are terrible in your
whiteness.

O Light, your drum sounds in the
march of fire, and the red torch is
held on high; death dies in a burst of
splendour!

TAGORE

sexual freedom & HUMAN DHARMA

DADA BODHISHVARA

One of the characteristics of today's society is the lack of humanness in inter-personal relationships. Most relations between people are characterised by shallowness and outright exploitation. Certainly part of the process of establishing human Dharma on the planet is to bring the touch of love, or genuine compassion into each and every human contact.

Another characteristic of the age is the trend toward increasing sexual freedom, toward more and more sexual relationships, both before marriage, and outside of marriage - or at least toward a more tolerant and accepting attitude regarding such behaviour. Some claim that this is a movement toward more free and loving relationships between people. This attitude has even fostered some quasi-ideologies, such as that of the "Down to Earth" movement. But is this really a sign of the "new age"? Or is it an intrinsic part of the "old age" - of that very social degeneration which we are fighting to overcome? Careful thought and consideration reveals that the latter is the case. The so-called sexual "freedom" is in fact a sign of the moral degeneration and social disruption.

To understand this clearly, one must first consider whether such relationships are based on love or on passion. BA'BA has said, "Love and passion are mutually antagonistic tendencies. Love is eternal while passion is transient. Love is based on the infinite, having its source within, while passion seeks gratification from some external, finite object or entity. Passion, unlike love, is essentially selfish in nature. It seeks to "get" happiness, to experience gratification or excitement. Love on the other hand, seeks to give to another. When passion is the motivation for action, that action takes one away from Brahma and absorbs the mind in some external finite object. Hence it brings about psychic degeneration, and is completely contrary to sadhana, which is the movement from animality toward divinity. One who indulges in animal passion violates both

Iishvara Pranidhana - taking refuge in the Lord, making Brahma the goal of your life - and or mental purity.

In addition, because passion is essentially selfish in nature, it almost invariably leads to a violation of Ahimsa as well. It is easily observed that in most transient or non-marital relationships, one or more persons eventually get hurt. This is because of the exploitative tone the relationship must inevitably take, due to the lack of mutual trust and commitment. In the case of a relationship involving more than two people, violation of Ahimsa is already there, particularly when the marriage vows have been violated and that sacred trust of marriage broken.

Thus it is easy to see that for the individuals concerned, indulgence in lust or passion violates several points of Yama-Niyama and leads to a regression away from divinity toward animality, which is the exact opposite of the Brahma-ward movement of the sadhaka.

This does not mean that sexuality itself is inherently evil or that it has no place at all in human life. Some spiritual teachers maintain that all true aspirants must be celibate. Ananda Marga strongly opposes such a view as being anti-natural and creating guilt complex. Like eating and sleeping, sexuality is a natural physical function and as such it is wrong to call it evil. Within the context of a marriage relationship, there is certainly nothing wrong with a reasonable amount of sexuality and no guilt or negativity should be attached to it. But both for the purity of the individuals concerned and for the welfare of society, that marriage commitment is essential.

What is wrong with sex before marriage, or with people simply "living together" rather than getting married? The marriage vows in Ananda Marga are such that the individuals make a deep commitment to sustain each other physically, mentally and spiritually, despite all obstacles.

Since no two persons are exactly alike, every relationship includes unpleasant phases of conflict, doubt, frustration and difficulties of various sorts. In taking marriage vows, both parties pledge to remain together despite these difficulties and to place the good of the other person before their own satisfaction. Thus a deep bond of trust and mutual security is established and from this bond, true love can grow in time. Where there is no marriage, this bond is lacking. In such a case it is clear that the persons lack a true commitment to each other, for if the commitment is there, there is no reason to avoid marriage. In fact, the avoidance of marriage proves the shallowness of the relationship: one or the other person wishes to be free to "escape" should the relationship become a little too difficult. (The same can be said for so-called marriage in many countries today, where divorce is a simple thing to attain easily) In such an environment, love cannot possibly grow, for trust and selflessness are not there. The only reason to continue such a relationship is for the gratification of selfish passion and desire (physical or emotional); there is no other possible reason why such a relationship should continue.

It is clear, then, that pre and extra-marital relationships are immoral and destructive for the persons involved. But even greater harm is caused to the society as a whole by such relationships. The family structure is the basic building block of the whole structure of society. The very cohesion of society depends on a strong family structure, as do various functions such as childrearing. When the family structure is weak, the whole society becomes weak. The mission of BA'BA' and Ananda Marga is to build a very strong social structure to replace the current corrupt and crumbling one. The necessity of strong family relations in this task is easily seen in the marriage vows BA'BA' has given us, and in His attitude toward divorce: "The mantras etc in the Ananda Marga marriage are such that the question of divorce does not arise." (Carya Carya Part I)

When the mission of Ananda Marga is to build up a strong society, it is the height of social irresponsibility for any Margii to undermine the sanctity of marriage and to weaken society by indulging in pre or extra-marital sexuality. These actions cause great social disruption, in addition to being immoral, and hence are directly contrary to our mission as well as our sadhana. This is why BA'BA' has classed elopement as one of the most heinous crimes in Ananda Marga.

Because of the highly destructive nature of such actions, they must be dealt with firmly. Some may suggest that such actions should be

overlooked, citing compassion and forgiveness as reasons for leniency. Certainly it is not proper to condemn any person, but only their actions, and we must always be ready to forgive. But true compassion for the individuals concerned, demands that we take strong measures to correct the behaviour which is destructive to them, and forgiveness can come only after such time as the behaviour has stopped.

"To pardon without modification is infirmity. It goes on causing greater and greater mischief to the society."
(Carya Carya part II)

Furthermore, BA'BA' tells us that while forgiveness is a virtue, no one has the right to pardon someone for crimes against the whole society, because no one can claim to represent everyone else. To fail to take a firm stand against immoral and socially destructive behaviour is weakness and only encourages that behaviour. Those who truly care for their brothers and sisters, who, out of weakness, tread the path of immorality, must stand firm and take the necessary steps to force them to mend their ways. In the battle to establish Dharma, to establish a truly loving human society, the slightest compromise with corruption and immorality from any quarter heralds only defeat.

"Hence every Ananda Margii, when he sees any other Margii acting against the principles of Yama-Niyama, will have to make him shun this habit either by sweet words or by harsh words or by dealing even more strictly; and thus will have to make the society strong.

"Henceforth I direct every Ananda Margii to have strict vigilance on any other Ananda Margii in making him practise the principles of Yama-Niyama and also to accept calmly directions of other Margiis in this connection."

- Shrii Shrii Anandamurtiji
(Guide to Human Conduct)

By carefully shunning (using our discrimination and the force of our will) the loose relationships which are today so much the norm, as well as other forms of immoral conduct, and by taking a firm, loving stand against such weaknesses in other Margiis, we can collectively go on to build a society infused with true humanity; one where selfishness and exploitation are rare and every human interaction is tinged with the sweet gentle touch of mutual trust and genuine concern. Let us not falter in this noble task.

Revolutionary Marriage

The importance and significance of the institution of marriage in human society is clear. One cannot think of a well-structured and healthy human society without the responsible relationship of marriage. Marriage is the foundation stone of householder life and householder life is the construction material for society building.

Predictably marriage in contemporary Western society is taking a hammering. The denigration of marriage is indicative of the on-going deterioration and disintegration of Western society. There are many causes of this disintegration. To us, however, it is the absence of true spirituality that is of paramount importance and it is within the institution of marriage that this dearth of spirituality has become strongly manifest.

To overcome the glaring spiritual deficiencies in contemporary marriage BA'BA has provided a wonderful new system of marriage. His marriage ceremony allows the couple to join in a common purpose in all aspects of life, physical, mental and spiritual. The oaths that are taken at AM weddings help produce a unified struggle in the married couple's efforts to reach the Ultimate. This reciprocal relationship is sanctified by His Glorious Presence which casts a strong spiritual bond between the two people.

However, while recognising this 'new' system of marriage as something very admirable it is incorrect to extend its importance to include BA'BA's concept of 'revolutionary marriage'. It is a mistaken contention that the marriage ceremony of AM per se is the initiation of a revolutionary marriage as such. For a marriage to constitute a revolutionary marriage other indispensable ingredients are needed. It is on this point that I would like to contribute some observations.

Marriage is an extremely ancient institution. In the past it is a relationship that has been based on many factors, social, economic, political, but it is only when combined with a spiritual ideal that it has taken on its greatest sig-

nificance and potential. Yet this combination is nothing new or relatively new to human society. The concept of a spiritually based marriage has existed in many ancient societies. Thus to simply use the term 'revolutionary marriage' to describe AM marriage because of its spiritual undercurrents is unjustified. It is equally unjustified to call AM marriage revolutionary because of its uniquely Tantric emphasis on the recognition by the couple of their mutual responsibilities in all the three spheres of human existence, viz. physical, mental and spiritual. Why endeavour to embellish and dress-up marriage with the adjective 'revolutionary' when it is already something sacred.

Then what is 'revolutionary marriage'? To determine this it is necessary to leave the realm of subjectivity and to take a more objective view of things.

'Revolutionary' is a word that has direct social connotations and it is within the context of society that we must consider the term.

No doubt the indirect social ramifications of any AM marriage are great especially at this point in history. Here, by 'indirect', I mean that the relationship of the couple and the family produced is going to have an impact on society, but this impact is of an evolutionary and indirect nature rather than of a revolutionary nature. The energy that is likely to be generated by the married couple's effort is going to elevate society but not in a really dramatic and forceful way. They are going to subtly effect the mentality of the society but not through a direct approach.

Let me break here for a moment and draw on BA'BA's concepts of evolution and revolution. In Ananda Sutram Chapter V, BA'BA espouses two aphorisms which make a clear distinction between evolution and revolution. Kranti or evolution as BA'BA defines it is the accelerated movement of the (social) cycle by the application of force and viplava or revolution is the movement of society through the application of stouter force. Evolution is somewhat covert and while

outside the general motivity of society's collective consciousness produces a smooth transition. Revolution on the other hand, is overt and causes an extremely disruptive and violent change in society's collective consciousness.

With this in mind, returning to our original proposition it seems that RA'BA' is implying in 'revolutionary marriage' something which is going to have a very dramatic impact on society, and is forcefully going to change the norms of the society. For a marriage to have such a dramatic and forceful effect on society it must be a marriage that cuts across racial, religious and class barriers in society (and to a lesser extent national, cultural and parochial divisions - naturally in a country like Australia these lesser divisions are insignificant and crossing them would not constitute a revolutionary marriage; a revolutionary marriage arises only when the barriers are pronounced and clearly manifest such as the racial bias in Australia).

An inter-caste or inter-class marriage for instance is going to have a very potent impact on society, shaking inveterate social prejudices. Similarly a marriage between people of different skin colourings will be a forceful act against the pernicious bigotry of racially minded people. The community will directly feel the impact of an inter-racial marriage. Moreover it is not only a momentary shock to the system but will persist in breaking down divisive social barriers so long as the marriage endures. People will not be able to ignore the revolutionary example of such a marriage. The mere existence of such a marriage will disturb the narrow-minded. Does not such psychic pressure exert tremendous force? Furthermore, when the couple pass from the world the children will continue the struggle for social acceptance. The social repercussions of integ-

rated marriages are extremely important to the future progress of society. All sorts of human prejudices will be washed away in their wake.

A couple who have the strength and determination to transcend deep-rooted bigotry by becoming joined in marriage is a truly revolutionary act. Their struggle will be great but they will be a shining example to future society. Marriage is a wonderful institution but so much greater is it when it is a revolutionary marriage.

BA'BA' has clearly placed great emphasis on revolutionary marriage in His pre-requisites for householder Acarya training. In these pre-requisites He has stated that in order for a householder to take up acarya training his/her marriage must be as revolutionary as possible. An acarya is one who sets an example in society through his/her conduct. The example of revolutionary marriage is great and is clearly seen by all.

If we want to establish a universalistic human society it is incumbent on us to take the revolutionary stance and go out of our way to smash all social divisiveness and fissiparous elements. Inter-racial, inter-class, inter-religious marriages are a direct means of doing this. In Australia, for a white Anglo-saxon to marry another white Anglo-saxon, to a large extent, only reinforces the social prejudices we are now facing.

One should not balk at the obvious struggle that a revolutionary marriage is going to bring. Rather, in the true Tantrik tradition, those contemplating marriage should embrace the opportunity. Such a marriage will not only bring spiritual progress to the couple but also rapid social progress.

Cont. p. 31



U.K.K.



Certainly the site couldn't have been better. The setting was natural, self-contained and very conducive for the spiritual vibrations which were soon to be unleashed there. Everyone enjoyed the amenities greatly (especially the children) - the boating facilities, river and main living areas. The creche was extremely successful and many people were very grateful to Sita for making it possible for both the children and the parents to enjoy the UKK much more than they had been able to before. It was rewarding for the children to have the company of so many adults and for the adults who 'worked' in the creche to have the experience of playing with children again.

The retreat was well-organised and the workshops and presentations well prepared and inspiring. It was good to watch BA'BA's organizational structure take shape before our eyes and blossom into a practical and working reality. They initiated a growing awareness of the many different avenues of life that AM is directly concerned with and helped to decrease the gap in our minds that often separates the ideology and the practice.

But the devotional feeling aroused by the gathering together of so many Margii brothers and sisters made the retreat the rich and spiritually satisfying experience that it was. To see everyone's face aglow with the love that we feel for BA'BA, as we listen intently to the BA'BA stories so new to us, made us realize how close we all really are through BA'BA. No one could deny that the BA'BA stories, related in such loving detail, were the highlight of the UKK.

CATURIKA



OM MADHU
OM MADHU
OM MADHU



PREMA & DIIRENDRA



ASHOKA & GIIRADHARA

Sectorial Report

UNIT REPORTS

Dunedin: AMURT stall held. Arrangements are being made for talk and lectures for Dada Vacaspati's visit to Christchurch, Dunedin and Invercard.

Noumea: Arrangements were made with the director of the prison for the new course starting in the new year. Pracar in local park. Work on newsletter and on translating general pracar pamphlet.

Hobart: DDC done. Stall at Salamanca Markets - mostly school pracar - good response. Also got offer of building for Girls' school - finance arrangements to be discussed with solicitors. Introductory RU pamphlets produced.

Perth: Primary school plans developing, enrolments being taken. There will be a new teacher. Dada Bodhiishvara gave a public talk at Fremantle and at another town south of Perth. Cleaning and painting of school premises being organized. Selling DHARMA's on streets. Air India has recently refused to send goods free of charge to AMURT in India. Soup kitchens providing for many more younger people who are interested in the school and in meditation.

Rockhampton: Time spent arranging and holding the recent SSAC camp at Ananda Palli.

Ananda Palli: Three hour kiirtan; visited convalescent home and entertained the folk by singing songs. Fruit selling operations close down and will start again after UKK. Normal orchard duties - picking, spraying, buying fruit from neighbours. Herb packing equipment purchased. Office being renovated to make way for this new operation.

Adelaide: Margiis running soup kitchen service. Talks set up for Dada's visit. 16Pts classes on Tuesday nights at Jagrti. Bhajan party held. Newsletter distributed announcing wedding.

Sydney: OSC at local Margii's home. Dada Bodhiishvara and Didi Rohinni staying at Sectorial Office. Cyclone relief fund raising continues.

ACHARYAS REPORTS

Ac. Bodhiishvara Brc.: Held the recent LFT (19 - 23 Jan) RDS in Sydney. Attended UKK, giving classes on philosophy and other aspects of Ananda Marga. Toured Hobart, Koonya, Melbourne, Adelaide, Perth, giving classes and lectures.

Ac. Vacaspati Brc.: New year was celebrated with a three hour Akhanda Kiirtan and the reading of BA'BA's Vanii. Classes organised. Most time spent reorganising and establishing the stability of Auckland regions.

Ac. Mayatiita Brc.: Pracar done in university in Guam. Pracar done with staff and residents of home for runaway children called Sanctuary. Guam Memorial Hospital. Met with the director and others on the staff for arranging programs for the staff and patients.

Ac. Malinii Brc.: Gave classes at small towns and to the prison where there is also regular visits to a Margii brother. Visited old people in Nouville. Gave talk on 16Pts to women in La Foe.

U.K.K. in Ghana



A.M.U.R.T.

in INDIA

No one knows how many people were killed by the cyclone and tidal wave of November; unofficial estimates start from 100,000 upwards. A smell of death pervades the countryside! In one village, there are 35 survivors out of 200; whole families were obliterated in a few minutes. One hears, though, many stories of survival. In one village seven kilometres inland, one mother clung to her two children with one hand and to a tree with the other hand, whilst a 20 foot tidal wave raged around them for half an hour. Others clung to the roofs of the brick buildings or lashed themselves to floating trees. Every survivor has a story.

Krishna district is so fertile that normally there is enough rice to export to other states, and so earn a little cash. This harvest is about a quarter of the normal crop. Government agencies distribute rations but it is not enough. There is also a need for clothing; some of the children do not have a shirt, and it becomes cool at night.

Until now, the main work of AMURT has been in the disposal of bodies and carcases by burying and burning. One may view the mounds dotting the flat landscape. We have been allotted four villages badly affected by the tidal wave and two other villages which were just affected by the cyclone. Most of the villagers' houses have been quickly rebuilt as they consist of a timber frame lashed together, covered by palm fronds and mud. However, most of the deaths were caused because these light houses were washed away. In every village, we would like to build a solid brick community hall so that the villagers could take shelter there in times of crisis.

The transport situation is very difficult. Until now, we had the use of a government truck but this has been taken away. We will have to hire a jeep and this costs money. Indian Margiis have very little money; AMURT projects must rely on the West for financial aid. Future plans are for schools and hospitals. We hope you can contribute more money for very good service.



HE GUIDES US

The following is the personal account of an old. Acarya of Ananda Marga who had many personal experiences with BA'BA, Acarya Dasharatha

"As I sit down to pen some of my realizations, feelings and experiences, I find myself at a loss to select some from the great ocean of these feelings. There have been countless ones - some in BA'BA's physical presence, others without it, but all these things given to an undeserving me and out and out, by His grace. Of course I am happy that I know quite well that I have not earned any of them, and that these have been dished out to me by Him in one of those moments when He was unmindful and could not select the right person. I am so glad - I have not caught Him! He has caught me! He could easily slip out of my weak hold but how could I slip out of His omnipotent one!

"The realization which I now describe, was some time in 1960. I have been doing sadhana for some four or five years. It is my practice to do sastaunga pranam (prostration, lying face down) in the very beginning of sadhana. That day too I did the same. But I remained slightly longer than usual in that posture -- I do not exactly know how long - it could have been a couple of minutes, maybe even three or four minutes or even more than that. I had possibly fallen asleep. Suddenly I heard clearly within me BA'BA's voice calling me, "Master Sahab (sir), Master Sahab, Master Sahab!" The voice was from within me and BA'BA addressed me by this name jocularly and so sweetly. The second address was sweeter than the first, and the third was the sweetest. I regained my consciousness, got up from Sastaunga posture and started my sadhana in the proper asana (position). Had He not taken the trouble to wake me up, I might have wasted the fine morning in only sleeping.

"Now another incident. It was 1964 or 1965. I had returned in the night from Patna where I have to go on a very painful piece of work. The work could not be completed and my mind was very now and then, returning back to the same thing. The work was so important to me! And it had not been accomplished! I was unable to calm myself.

"In the morning I sat for my sadhana. After a while my mind, leaving sadhana, went back to the same painful topic of the unaccomplished work. Suddenly I heard from without BA'BA's stern voice calling my name "Dasharatha, Dasharatha, Dasharatha. The voice was from without. I heard it through my ears, it being quite stern. The second Dasharatha was sterner, and the third was the sternest. I was back, opened my eyes, and then again started my sadhana seriously and completed it without my mind returning back to the painful topic.

"But this made me worried - BA'BA must have been angry at what I had been doing. This is why His voice was so stern! I then rushed to BA'BA's residence. He had just come out. After a while I mustered enough courage and asked, "BA'BA, are you angry with me?" He looked at me and smiled.

"He guides and goads us within and without. It does it sweetly and sternly. Multiple are His ways.

"A third incident now. At times BA'BA selects me to see spiritual vibrations. One such occasion I was shown the different kinds of waves being radiated by the persons present in BA'BA's room at the Jamalpur jagrti.

"These waves are being radiated from the heads of the person there. The waves had colours, and one of these persons, an intellectual had greenish waves around his head. BA'BA told us that greenish waves represent intellect.

"On another occasion I saw a person with a curious kind of wave. I never seen such a phenomenon. From the right side of his head and face black waves are coming, and from the left, white ones. I was quite stupified and could not speak for quite sometime. BA'BA understood my perplexity and said, "Yes, the man is very good within but his external is rough. The white shows his inner sentient nature and the black ones his superficial static nature."

"On yet another occasion I saw the waves of a young boy before his personal contact with BA'BA and also after it. Before meeting BA'BA the waves were so black! and after the personal contact the blackness of the waves was greatly reduced and there were streaks of white waves coming also. Did BA'BA take away the blackness onto His own person? The answer is obvious.

"Now it so happened that I developed a habit of seeing others' mental waves. It gave me pleasure and so even without His permission I continued my curious vision. One of those days I noticed white around the heads of two persons standing on the veranda of the Jamalpur jagrti. One of these persons I happened to meet later when he had almost left Ananda Marga, the waves around him were so dark and distressing. I told BA'BA that I was seeing waves of persons even without his orders. BA'BA asked me not to do so, as it was a path full of possibility of downfall for me. I have given up this kind of thing.

"He guides us every time, everywhere, and everyday."



DEVOTION

When knowledge surrenders to devotion, that is spiritual knowledge. Hence remember that once you have gotten devotion, you have everything. The devotee is not bereft of intellect; on the contrary, he is the wisest. The wise remember that the subtlest entity is the goal of their life and will be making efforts to reach blessedness. This is the only way to progress. There is none else.

BA' BA'

ALL~KNOWING

(The following story was written by a very old and devoted Margii in India, Acarya Sujit Kumar, who has known BA'BA' very closely for many years)

BA'BA' makes people believe what He is in different ways. He manifests His divinity in varied forms to different spiritual aspirants. To me He revealed Himself in a rather unique way. All these revelations of BA'BA' prove that He is extraordinary above all human beings. Having once realized, you cannot help calling Him "Living God", "Divine" or "Infinite Entity".

It was the early period of Ananda Marga. Although elder sadhakas and devotees often told me that BA'BA' is divine, I couldn't understand their statement. My rational and scientific mental make-up didn't allow me to recognize BA'BA' as God (divine) unless I had some personal experiences of His divine powers and super-human capacity.

BA'BA's look, to a commoner, is quite ordinary. I observed magnetism and charm radiating from His face, sometimes special glow emanating from His eyes, and His face changing with the very change in bhava (different mental states). These observations were insufficient for a new entrance into the Marga to be convinced of BA'BA's godliness (divinity). Hence BA'BA had to devise other methods.

Once I was in the jagrti at Jamalpur (small town in North India where BA'BA' started Ananda Marga). BA'BA visited it in the afternoon. The people assembled for His darshan numbered about ten. BA'BA started giving discourse on Philology (science of language) and grammar. He gave a talk on the history of different languages of the world, including India. His expressions were so commanding I didn't even imagine before of such a master philologist (language expert). In the end, He talked about Bhojpari, a dialect of India which does not have a grammar so far. To my astonishment, He made its grammar within a few minutes.

Next morning about 10am He visited the jagrti again. The same persons were present for His darshan. Philology was again the topic of BA'BA's talk. He wrote a sentence in English to make us understand (there was a mobile black-board, a duster and a few pieces of chalk behind His chair). He translated the sentence into Sam'krta (Sanskrit) and then into Vedic Sam'skrta (ancient Sanskrit). He wrote them on the black-

board. Soon He translated the sentence into Russian and Chinese languages as spoken today. He wrote them on the board. His writing was so swift as if He was the master of those languages. Then He compared the Russian and Chinese sentences with Vedic Sanskrit and explained the similarity among them. Elucidating the point, He translated the sentences into Russian and Chinese as prevalent 3,000 2,000 and 1,000 years ago. He wrote them in their then scripts, ie as they were in vogue 3000, 2000 and 1000 years ago. He discussed their similarity with Vedic Sanskrit, and also the gradual subsequent variations and transformations in the scripts with the lapse of time. He also explained the effect of culture and local climate on a language as well as many other interesting matters. He brought the discussion at a convincing conclusion that German, Spanish, English, Russian, and other European languages as well as Chinese and Indian languages have their origin in one mother language.

All were dumbfounded, especially me. I failed to understand how individual could know so many languages and scripts with such unbelievable masterly command. I wondered how one could write so smoothly and speak so fluently. After inquiring of an elder Margii brother I learned that BA'BA's academic qualification was only Intermediate Science. He did not have any library in His house, neither had He the wont (habit) of reading. I was further wonderstruck and became restless. My little intellectual achievements could not conceive how BA'BA mastered all those languages which are not available now even in writing.

The same evening I got an opportunity to go for BA'BA's darshan in the field where He used to go every evening for walk. WE were only two persons. After a big silence He asked me some questions on Astrology (my subject in the University) and when I could not answer, He provided the solution with the accuracy of a master knower. I fell at His feet at the time of parting. I did not know the state I was in nor did I know the duration. I got up only when He patted me and woke me up. We came back. Whole night I was in ecstasy, completely unaware of external knowledge whatsoever. Consequently an irresistible belief overpowered me that my BA'BA is truly Brahma, the Cosmic Entity, manifesting in a small physical body.

NOTE: Since writing this article I have received some criticism for not including within the concept of revolutionary marriage, non-exploitation of women. It was proposed by one sister that where there is a non-exploitative marital relationship then this could be deemed to be a revolutionary marriage. I must disagree with this interpretation of revolutionary marriage also.

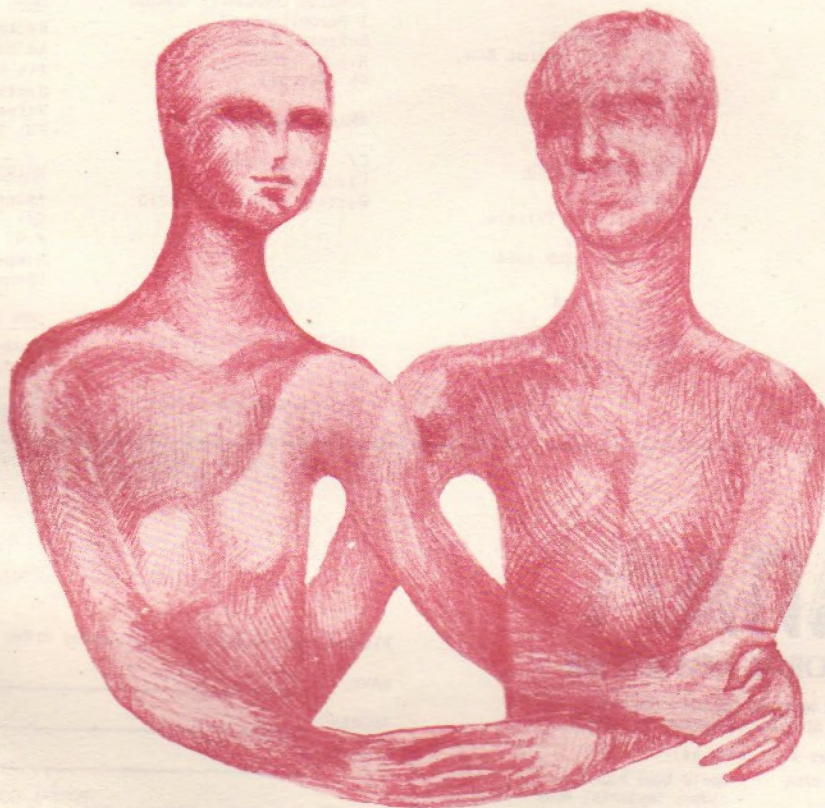
To have a non-exploitative marriage is already an integral part of AM marriage. The oaths in AM marriage are underpinned by mutual help and assistance. There would be no true marital situation where one party is exploiting the interests of the other.

From an objective viewpoint such a marriage is not revolutionary because the marital relationship in itself is not a revolutionary position as far as eradicating sexual exploitation is concerned. Indeed radical feminists consider

women who enter into marriage to be only tightening the exploitative bondages of their sisters

Unlike inter-class or inter-racial marriages which through their mere existence help destroy human exploitation, non-exploitative marital relationships fail to have a strong objective impact. At best non-exploitative marriages can gradually change the consciousness of society through an evolutionary process. Just ask any radical feminist the way to overcome male domination - she would never recommend marriage simply because it maintains the present status quo. A radical feminist will advise women to prove their independence and ability through careers, etc. This would be the revolutionary stance because it breaks down the inveterate preconceptions that men have about women and their capabilities.

The example set by a couple in a non-exploitative marital relationship will help change the consciousness of men towards women but not in a dynamic, forceful way. Once again the litmus test for revolutionary action is the forceful impact that one's effort has on society.



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